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20 JUN 1933
MADRAS

MAY 1933

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THE SCHOLAR

VOL. VIII. | MAY | NO. 8.

Rigor Mortis.

By Nicholas Roerich.

THE Rigor Mortis of the corpse has aroused considerable discussion. The ancient Rosicrucians speak very definitely about this strange phenomenon, from the point of view of matter. It is described how gradually the deplorable process of rigor mortis sets in not only corporeally with death but, still worse, already during life, injuring the organs of thinking.

Soulless people are being created under our eyes. One should recognize this process, not as an abstract symbol, but as evidence of psycho-physical involution. Much is given to man; vaster therefore is the breadth of his wavering. But there exist sticky regions to which the pendulum of spirit may cling for a long time, if not for ever.

Much, much effort is needed in order to escape from this rigor mortis of thought, in order to enter again upon a broad and conscious thought creativeness.

A known British Engineer—an inventor—states in the press that humanity is not ready morally to accept all the new inventions and discoveries. This affirmation from a scientist is timely and characteristic. It coincided with the ancient as well as most recent teachings of the East.

In addition to the daily newspaper communications about all manner of anti-cultural terrors, one may find in the columns of the press extraordinary indications, in a quiet tone, as though

they quite correspond to the twentieth century of our era and to our incalculable age dating from the beginning of our planetory life.

There are announcements about the attempts of some organizations at Broeken to revive black magic. And a beautiful young girl and a goat and other attributes of the black Sabbath are prepared.

In Finland an entire dark organization of necromancers has been discovered. The desecration of corpses, certain rites in the cemetaries and a complete service of the Black Crow was disclosed.

Around Bengal Bay cases of human sacrifice are mentioned. The newspapers state it as a fact, as a reality. The same newspapers announce how a festive crowd in America gathered even from afar to revel in the burning of a negro.

It was announced that recently a crowd in Berlin, decorated banners with the blood of the victims of murder,—this, not in the middles ages, but now.

In Paris some individuals attempted to dip their handkerchiefs in the blood of an executed person.

In Spain, the banderos, stained with the blood of the bullfights, fetch large sums of money.

In our twentieth century, the hearts of enemies are still torn out for bloody sacrifices. Verily, humanity is not ready to accept the latest discoveries. On one side, almost the revelation of the almighty atomic energy,—on the other side, the black mass, the cult of Satan, Bophamet and the bloody terraphim.

The human consciousness has become divided. In the general dissolution of the world the tops and bottoms have separated so widely, that an advancing movement is hardly conceivable.

A well-known periodical brings the following communication:

> We are glad to learn that recently there has been organized a society with the aim of protecting and helping all victims of black magic. If somewhere, someone is the victim of an occult persecution he may communicate with the editor and all will be done to help the sufferer.

We admit that one rarely reads such a communication. Something must have occurred in order to permit such a reality to enter life.

After the bloody hecatombs of the unprecedented wars, all foundations were shattered. Instead of the awaited prosperity the finances of all countries broke down. The countries denied

all the obligations which they had solemnly announced and had guaranteed. Their billions of dollars' worth of budgets were imperilled, an army of millions of unemployed was formed. There occurred failures of banks on such a scale as would have been inconceivable in former times. The world was set trembling with great shocks, such as those of Kreuger and Insull.

Thus, suddenly, like an inexorable *karma* for the mass murder, there was created a rift of life, a rift of the world. The world divided sharply along the lines of culture. How much then of conscious creative good must be poured out in order to wash away the coagulated blood ? And yet, entire organizations go to Broeken for the witch's Sabbath. *The Times* printed a photograph of the goat and the girl as if it were a vaudeville sketch.

But at the same time, under the pretext of the crisis, the activities of various cultural institutions are being curtailed. The survitors of darkness scream : " To hell with culture." And this is not fiction. It should be a great happiness to be able to acknowledge that all these ominous threats and actions did not exist.

And the workers of culture weaken on seeing how their best tasks are being covered with the ashes of darkness. And they seek vainly for something to which to turn and a place in which to gather.

And at the same time some go to Broeken and some dream of drinking a cup of blood........Nor is it in 'occult' novels, where one may expect fiction, that these horrors take place, but in life, among starched collars.

Jesting, ribaldry, derision, blasphemy have reached their limits. Those that say that evil is equivalent to good must not forget that evil should be regarded as imperfection. Behind good there always stands the origin of creativeness. But now, instead of the invincibly guiding source, verily, the guiding Good retreats to a defensive position, thus losing the initial command and advance.

Out of shameful physical self-defence, people avoid coming close to Truth, even at the price of spiritual disgrace, but unwilling to lose their conventional standing. One may hear the killing whispers: " Preferable is fossilization, preferable rigor mortis, rather than to dare to attack ignorance ."

So far, irresponsible consciousnesses calm themselves and succumb to the darkness of rigor mortis, but decay does not slumber. It realizes that now because of human cowardice, it possesses the possibility of initiative. And, verily, the initiative of darkness becomes apparent in the great as in the small.

And darkness uses its usual tactics; it creeps in and crawls about unnoticeably. The servitors of darkness penetrate under various guises; and having once penetrated into the fortress, they scoff in self-content. The Book *Fiery World* says: "Soulless beings are known to all. This is not a symbol, but a chemical reality. One may be asked whether these incarnate in this deplorable state. This question discloses the ignorance of the foundations. No one can incarnate without a store of fiery energy. No one can enter the dense world without the torch of Agni. The dissipation of Agni takes place here among all the wonders of Nature. It is not at all necessary while scattering Agni to commit some beastly crimes. From various Teachings we know sufficiently about the successes even of robbers. Usually the dissipation of Agni is committed in daily life and in the dusk of the spirit. The growth of Agni is arrested by smallest actions. One must understand that the bliss of Agni grows naturally but when darkness encases the process towards perfection, the fire departs from the unfit depositors unnoticeably, although chemically proven."

"Beautiful is the law of eternal motion, whether of evolution or involution. Beautiful is the law which bestows on every incarnated being the eternal Agni like the light in the Darkness. Beautiful is the law which even contrary to *Karma* endows every traveller with Light. Beautiful is the law which does not arrest in one the growth of the fiery garden, even from the age of seven. Let those first flowers be small; even though they bloom upon tiny thoughts, yet they are a true inception of the future thinking. What a multitude of beautiful thoughts are generated in the heart of a seven-year-old child when the dim images of the Subtle World have not as yet left the brain and the heart! Dissipation may also begin then, if the soil of the plant be rotten. In the case of such depletion, one may help or, as was long ago said, lend the Fire. This borrowing occurs also in tiny actions. Thus thrice already I remind you about crumbs. Out of these sparks grow tremendous Fires. "Do not think of the soulless people as monsters. In various fields they even attain some mechanical advantages, but the Fire has left them and their works have grown pale."

"Every one is free to choose his own destiny, even to his final dissolution. But soulless beings are very infectious and harmful."

Following the catch in tiny nets, come the "civilized savages," a manifestation most dangerous for culture. Then, in order to purify the home from these enemies, tireless in meanness and vulgarity, one will have to apply and waste the most

precious energies. For else there will creep in the same rigor mortis which will result in the horrible death of all benevolent accumulations.

The crumbs of meanness can creep into the tiniest crevice. This shows how impenetrable must be the armour of spirit ! The servitors of darkness can explain each one of their actions, even the journey to Broeken. And they also envelop necromancy with pseudo-scientific explanations. First, pseudo civilazation, then, pseudo science, pseudo friendliness, pseudo dignity, and then, already in the full ugliness of rigor mortis, the pseudo man.

All this is not far from reality. The banners of darkness and meanness float not only over " occult ceremonies, " they also bloom forth many festivals, side-shows, and bazaars.

People still pray at times about the peace of the world, about the unity of all churches, about brotherly love, about magnanimity. But what peace is conceivable for the grinning skull, when the heart has become silent and the fires are extinguished ! And will not pseudo-fraternal love garb itself in the garment of an executioner ?

Save us from rigor mortis ! Safeguard us from all the crumbs of darkness from all domestic, vermin, brisly and infectious !

Light conquers Darkness !

Problems of Federal India.*

By C. V. H. Rao, M. A., F. R. E. S.

Chapter XIII. The Governor-General.

MR. Ramsay Macdonald, in his speech to the Plenary session of the First Round Table Conference on January 19, 1931, made the following declaration of policy on behalf of the British Government in respect of Indian Constitional Reforms. He said :-

> The view of His Majesty's Government is that responsibility for the Government of India should be placed upon the Legislatures, Central and Provincial, with such provision as may be necessary to guarantee, during a period of transition, the observance of certain obligations and to meet other special circumstances, and also with such guarantees as are required by the Minorities to protect their special rights and liberties.
>
> In such statutory safeguards as may be made for meeting the needs of the transitional period, *it will be the primary concern of His Majesty's Government to see that the reserved powers are so framed and exercised* as not to prejudice the advance of India through the new constitution to full responsibility for her own Government.

In the absence of any evidence of any modification of Government policy, as contained in the above declaration, and in view of the insistent reiteration of the sentiments contained in various subsequent pronouncements of the members of the British Government and of the Secretary of State for India, we may presume that the policy stands. Any examination of the scheme outlined by the Round Table Conference will, therefore, have to take cognisance of the main principles of the Governments' declaration and must endeavour to discover how far the former fit in with the latter. But the fact that under the Round Table Scheme there is much ground for apprehension that the hopes raised by the Prime Minister's declaration of responsibility for the Government of India should be placed upon the Legislatures would be unrealisable, and that the principle incorporated in it that " in such statutory safeguards as may be made for meeting the needs of the transitional period, it will be the primary concern of His Majesty's Government that the reserved powers are not so framed " as to prejudice the establishment of full Responsible Government, has not been adequately provided for, are evident from the special and reserved powers of the Governor-General and from the list of " discretionary powers " which he will possess in regard to his relations with the Legislature. These powers are enumerated as follows in the Report of the Round Table Conference issued on the 31st January last :—

* The previous articles appeared in our issues of Feb., March & April.

1. The power to dissolve, prorogue and summon the Legislature ;
2. The power to assent to or withold assent from Acts or to " reserve " Acts for the signification of His Majesty's pleasure ;
3. The grant of previous sanction to the introduction of certain classes of legislative measures ;
4. The power to summon a special joint session of the Legislature in cases of emergency ;
5. The power to take action, notwithstanding an adverse vote in the Legislature.
6. The power to arrest the course of discussion of measures in the Legislature,
7. The power to make rules of legislative business in so far as these are required to provide for the due exercise of his own powers and responsibilities.

Items (1) and (4) in the above list may be considered inocuous and do not seriously interfere with the responsibility and powers of initiative of the Legislature, notwithstanding that it will be more in accord with the ideal of Responsible Government if it is provided that the Governor-General should act even in regard to matters covered by these two items also only on the advice and with the concurrance of the then Prime Minister. But the remaining powers cover so extensive a ground that they virtually elevate the Governor-General to the position of a Dictator *vis-a-vis* the Legislature and fully encroach into the responsibilty of the latter in respect also of those subjects which are ostensibly made over to Indian control.

Point (2) in the above list is an obvious contradiction of the concept of Dominion Status, as it has come to be comprehended of late; and as, though we are not going to have Full Dominion Status, but only something approximating to it, but surely leading to it—that is to say, as we are going to have some at least of the powers transferred to the Indian Legislature in sovereign and unfettered right, it is highly incongruous with that ideal of partial responsibility at the Centre, if the Legislature's right to pass law in respect of the Transferred Departments, untramelled by the Governor-General's right to withold assent to them and to reserve them for the signification of His Majesty's pleasure is not recognised. The right of giving previous sanction to certain classes of legislation contemplated in Item (3) also comes under the same category and should not be allowed to apply to measures affecting the Transferred Subjects, while even in respect of the " Reserved " subjects, the power should be strictly limited

only to such pieces of legislation as are calculated to interfere with the discharge of the special responsibility of the Governor-General for the ultimate maintenance of the peace and tranquillity of the country. To give an example, the Governor-General can withold sanction to any bill which may have the effect of prejudicing the interests of the Minorities or a bill which is calculated to imperil the financial credit of the country and thus prevent what may approach a breakdown of the Constitution.

The remarks made above hold equally good in respect of item (5), which, approximately as it does very dangerously to the powers of Veto and certification possessed by the Viceroy under the Mont-Ford Reforms, results in nullifying, if it does not entirely take away, the independent powers of the Federal Legislature. Item (7) is a derogation from the Legislature's inherent right to make rules for its own procedure, while item (6) is an entirely new provision unheard of in any country professing to have a free Constitution, and what is more unheard of even under the autocratic constitution established by the Montague-Chelmsford Reforms.

The conclusion from what has been said above is obvious. If the ordinarily accepted connotation of Dominion Status as applied to other self governing Dominions of the British Empire is to have any validity in the case of India, if the repeatedly declared intentions of Parliament and successive British Governments culminating in the Government declaration quoted in the beginning adumbrating the principle that the goal of Indian political advance is that form of Government which is ordinarily understood by that term Dominion Status, is not to be defeated then the various restrictions sought to be imposed upon the powers of the Indian Legislature are very very far from enabling India to attain that Status within any measurable or foreseeable period of time. The Nehru Report enunciated the fundamental principles of Indian Reform in relation to the attainment by the country of the Status of a fully self-Governing Dominion when it observed that "the common characterstic of all the Dominions is that they all have the responsible form of Government everywhere ....That is how the autonomy and the political power of the Dominion has found expression, and we are not aware of the phrase Responsible Government having received any other interpretation anywhere, *nor, excepting where the form of Government is professedly autocratic, do we find that the Legislature has been assigned a position of subordination or that fetters have been imposed upon its powers*". What with the incorporation into the constitution of a series of special powers for the Governor-General in respect of a formidable number of reserved subjects,

what with the absence of any provision for a specified time limit for the transition period,—which, from the British Governments' declaration, it is clear should be a brief one—during which the reserved subjects will become transferred subjects, and more than all what with the large number of restrictions to be imposed upon the Legislature by the vesting of the Governor-General with a number of discretionary powers, these will be very little of Responsible Government as defined by the Nehru Committee Report in theory and still less of it will these be in practice.

What has been stated above does not refer to the departments which are reserved to the Governor-General, for which special responsibility devolves upon him and which may be designated for purposes of convenience as " crown subjects." It is generally agreed that, though this reservation constitutes a derogation from the ideal of full Dominion Status, they should, during the transition period, be directly dealt with by the Governor-General; but it is also equally generally agreed that such administration by the Governor-General should be subject to the qualification that the agents through whom he carries on their administration should be Indians, and preferably members of the Indian Legislature and that the supplies relating to those departments should also be thrown open to the discussion and vote of the Legislature, the Governor-General possessing the right of restoration of such demands, if thrown out. The method by which this very desirable and fundamental reform can be effected is (1) the definite delimitation of the transition period, and, (2) the incorporation into the Instrument of Instructions to the Governor-General very precise and definite clauses making it obligatorv upon him to carry out the objectives and to take all possible steps to achieve them within the prescribed period. The Round Table Conference scheme does not provide for the imposition of these obligations upon the Governors-General, but presumes that they will take the advice of Ministers even in the administration of the Reserved Departments and that, therefore, there is no necessity for their statutory affirmation. But it cannot be contradicted that there is all the difference between a statutory provision and a conventional obligation, and very few will be inclined to pin their faith on the efficacy of the latter, when, under strict constitutional law, the Governor-General may refuse to give any credence to it.

In addition to the reserved subjects, there is another category of subjects, which are special responsibilities of the Governor-General and in regard to which he can exercise special powers. The matters included under this head are.—

"(1) The prevention of menace to the peace and tranquillity of India or any part thereof.

(2) The protection of minorities.

(3) The preservation of the rights of the Public Services.

(4) Matters affecting the administration of the Reserved Departments;

(5) The protection of the rights of the States;

(6) The prevention of commercial discrimination."

The British Government's declaration of policy on January 19, 1931, which contains a statement of their intentions in respect of the Reserved powers, says that the "provision of Reserved powers is necessary in the circumstances, and some such reservation has indeed been incidental to the development of most free constitutions, but every care must be taken to prevent conditions arising which will necessitate their use." The Declaration further adds that "it is undesirable that Ministers should trust to the special powers of the Governor-General as a means of avoiding responsibilities which are properly their own, thus defeating the development of Responsible Government by bringing into use powers meant to lie in reserve and in the background". While appreciating the language in which the statements are clothed and also the hope expressed in the Round Table Conference Report that "it (the Conference) proceeded on the assumption that every endeavour will be made by those responsible for working the Constitution to approach their administrative problems in the spirit of partners in a common enterprise" and that "it is not contemplated that the Governor-General will either wish or find it necessary to be constantly over-ruling his minister's proposals," the comment will be permitted that all the special powers and responsibilities of the Governor-General taken and read together as they are, will make them coterminous with the entire field of administration and reduces ministerial responsibility to an absolute shadow if not to a complete sham. For, it is necessary to remember in this connection, the important fact that in politics good intentions are not always sufficient guarantee against bad use or abuse of authority, and that even the most well-intentioned of Governors-General will sometimes find it difficult to reconcile his personal opinions with the demands of Responsible Government in the country and, therefore, may in his choosing between the two alternatives end by pursuing the line of least resistance and use his special powers. And no one can blame him for so doing, as while his action may be unconstitutional, it is nevertheless perfectly legal. What is absolutely essential, therefore, is not the

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mere pious expression of the aspiration that "a prudent Governor-General would keep his responsible ministers and his advisers in the Reserved Departments in the closest contact, thus facilitating desirable co-ordination of policy" and the embodiment of this principle in the Instrument of Instructions, but the inclusion of a statutory and constitutional provision to this effect in the Act.

From the strictly constitutional point of view all safeguards and special powers will pale into insignificance when we consider that apart from all his other special powers, the Governor-General will also have the very extraordinary power of making laws on his own responsibility, the laws so made being denominated as "Governor-General's Acts" to distinguish them from the Acts of the Legislature, but having the same efficacy as the latter. It is a plenary power which no constitution of any other country professing to be self-governing invests its constitutional head with, in so far as quite patently, it is a power which cannot exist within miles of real Responsible Government. The Report of the Round Table Conference states that "the necessary powers should be so expressed as to involve not an over-riding of the Legislature but action taken by the Governor-General independently of the Legislature on his own initiative and responsibility." But this observation does not improve matters, but only makes them worse; for real responsibility will begin to flourish only where the sole right of personal initiative on the part of the the costitutional head ends; and so long as the Governor-General can act on his own personal responsibility, and so long as his actions possess that untramelled legal sanction, it is idle to expect that he will not utilise his powers simply for satisfying the principles of ministerial and legislative responsibility. We may have now and then Governors-General who will be sympathetic to Indian aspirations and who will not take a very serious view of their responsibilities and thus dispense with the necessity for using his law-making powers to legislate over the head of the Legislature; but that is a matter of mere speculation and anticipation, which it is not advisable to be seriously taken into consideration, when we are engaged in the task of building up a constitution on the basis of a written statute, in regard to which everything will depend upon the precise meaning of the written word.

Chapter XIV. Special Powers of Governor-General.

Under a scheme of Provincial Autonomy, which is the constitutional form of the Provinces under the new Reforms, it will be a highly anamolous proposition, if the Provincial Governors are to be invested with powers which will have the consequence

of impinging upon the responsibilities of the Provincial Legislatures and Provincial Ministers. The Round Table Conference has, however, given countenance to the proposal that in the Provinces, the Governor should possess all those special responsibilities which the Governor-General will possess in the sphere of the Central Government, though, as has been shown, such powers are inconsistent with the existence of an autonomous ministry which would be answerable to the Legislatures for all its actions, and which, on account of that fact alone, if for nothing else, can be relied upon not to do anything which would imperil the peace and tranquillity of the Province. Any lapse on the part of the Provincial Ministry in this regard will react like a boomerang on its own head and endanger its own existence; but even apart from that when once "Law and order" are provincial transferred subjects it will be doing little Justice to the Minister responsible to them to be kept perpetually under the surveillance of the Governor, with the danger hanging over his head that at any moment the latter may interpose his veto and take measures in pursuance of the special responsibility vested in him. The inference is that what little necessity if not justifyability there may be for vesting the Governor-General with special responsibilities in respect of the subjects included in the list of safeguards becomes entirely non-existent when considered in relation to the Governor of a professedly autonomous Province. The recommendation of the Round Table Conference that "in view of the division of legislative powers between the Centre and the Provinces, the power to legislate in an emergency by ordinance in provincial matters should henceforth be conferred upon the Provincial Governors" is nothing short of a supreme contradiction of the implications of Provincial Autonomy and should not be allowed to be included as a provision in the Constitution.

The observations made in connection with " Special Powers " admit however of one important exception, which refers to the emergence of circumstances in which there is danger of a breakdown of the Constitution either in the Centre or in the provinces. In such cases, the Constitution should provide for the assumption of responsibility for the administration by the Governor-General or the Governor, as the case may be, till the crisis has passed and normal conditions are re-established. But after this much, the question still persists as to who is to determine the fact of an emergency having arisen, it being presumed, in the absence of anything said to the contrary, that it is the Governor-General or the Governors themselves who are to do it. This point should not, however, be allowed to remain in doubt, and it is a fundamentally important change that notwithstanding that it is the

Governor-General himself, who, in the sphere of the Federal Central Government, is apparently to decide the emergence of a crisis, he should be obliged to consult the responsible Ministers and afford them an opportunity of solving the crisis, without himself precipating it or allowing it to be prolonged beyond the unavoidable period. In the provinces, such responsibility should under Provincial Autonomy, belong unhesitatingly to the Ministry itself, the Governor conforming strictly to the advice of his Chief Minister and the Ministers responsible for Law and Order and allied Departments.

Chapter XV. (Lines of Reform).

The foregoing criticism of the Round Table Reform scheme leads to but one important conclusion which is that while the Constitution which India will get by it does not mark an approach to the ideal of Independence, it falls considerably short of even Dominion Status. No one expects that India will have an ideally perfect Constitution all at once, and everyone recognizes the indispensability for compromises in the work of building it up. But one must also recognize that the Constitution which India is to have should not be so completely circumscribed by and honeycombed with reservations, safeguards, special powers and so on as to leave little of the substance of Responsible Government in it. Safeguards as Sir Arthur Keith wrote, are the very antithesis of Responsible Government and fail to be effective when needed ; but their incorporation into the Constitution, considering their irrigating characteristic and considering also their failure in the cases of Ireland and Ceylon, only indicates in Sir A. Keith's opinion that Sir Samuel Hoare and the British Government have not grown wiser by experience.

The most imperative lines along which the Round Table proposals need modification may now be summarized as follows :—

(1) The greatest deficiency of the proposals is that while they emphasise the safeguards—and the insistence on them is gathering strength instead of diminishing, they do not contain any appropriate provision for the speedy and automatic disappearance of the safeguards, for, in the absence of a statutorily fixed time table for the operation of the transitional period, the consummation desired will remain enveloped in the dim and hazy future. What is to be insisted upon in the further stages of the constitutional proceedure is that the transition period during which safeguards in respect of the important subjects of Finance, Defence and External Affairs are to remain operative should be strictly delimited.

(2) Another fundamental requisite to attain the same end is a very precise provision in the Instrument of Instructions to the

Governor-General imposing upon him a definite obligation to promote within the prescribed period that essential process of joint consultation and co-operation between the Reserved and the Transferred half of the Central Government, which would enable the establishment of free and unfettered Central Responsibility at the conclusion of the period mentioned. The Instrument of Instructions should for this purpose be based upon a Parliamentary resolution.

(3) The special powers and responsibilities of the Governor-General, to the extent that they are incorporated into the Constitution, are to that extent, a derogation from the principle of Central Responsibility, and much more so from the principle of Dominion Status. They should, therefore, be limited only to the case of the Departments at present reserved for the Governor-General and in the case of all the other departments, he should seek and act upon the advice of the Ministers. The all-comprehensive character of the special powers and responsibilities and especially his " discretionary powers," which are really so very wide that it is difficult where the discretion cannot enter in regard to the Legislature, is something utterly irreconcilable with the free development of Responsibility and the exercise of that responsibility by the Ministers.

(4) The power of making Ordinances in exceptional circumstances and to be in operation for a fixed period of time not exceeding 6 months may be conceded to the Governor-General ; but the exceptional circumstances necessitating their promulgation must be decided upon only in consultation with the Ministry and not by the Governor-General himself. In the same way, provision may be made for meeting the exceptional contingency of a breakdown of the Constitution ; but here also, the determination of the fact that such a contingency has arisen should be arrived at only in consultation with the Ministry. No power, either of making ordinances or of taking over of the administration in so-called exceptional circumstances on his own responsibility should, however, be conceded to the Provincial Governors.

(5) Safeguards, however carefully elaborately planned, will be unavailing in times of real crisis and when Indian Ministers are bent upon creating a deadlock, they may easily force the Governor-General's hands. It is also necessary to remember, that, if safeguards are intended to be real, Central Responsibility will be a sham, and where Central Responsibility is of the genuine variety, then safeguards, however comprehensive, will be ineffective. Sir Arthur Keith, writing recently in the *Manchester Guardian* has re-stated this proposition in the clearest possible manner and instanced the cases of the Irish Free State and of

Ceylon to support his contention. But all the same India wants Statutory Guarantees that safeguards, so far as they are to find a place in the Constitution, and the special powers of the Governor-General will be utilized " in the interests of India," while at the same time, we insist upon these safeguards being as few in number and as limited in scope as possible. The Constitution Act should also contain provisions for the automatic devolution of authority upon the Indian Legislatures and Indian Ministers in respect of the Reserved Departments of Defence and External affairs and the authority of Parliament for these should automatically be reduced.

The Round Table Conference Report states that the Conference proceeded on the assumption "that except, in so far as otherwise provided, the representatives of the Crown shall be guided by the advice of their Ministers, and the Executive will depend for its legislative enactments and for its supply upon the Legislature." The Federal Structure Committee adumbrated the same principle as could be seen from the following extract from the Second Report of the Committee which says:- "The Governor-General, having chosen as his Ministers persons who possess the confidence of the Legislature, it follows that they will retain office only so long as they retain that Confidence. This is what the Sub-Committee understand by the responsibility of Government to the Legislature in the sense in which that expression is used throughout the British Commonwealth. The expression also implies in their view that the Ministry are responsible collectively and not as individuals and that they stand or fall together."

The Meaning of History.*

By B. Rajagopal, M. A.

IV. Laws of Growth (Civilisation.)

THE three laws mentioned in the last article all will concede. The fourth law, however, is open to debate and can be offered here as a hypothesis strongly believed in by those who base our existence on a divine ordering, satisfactory in that it explains what otherwise have to be explained as due to chance or whimsical concatenations of circumstances—and acceptable to the general cultured public as one view—a very possible view—of the meaning of History. This law may be generally summed up by the term Civilisation. This assumes a Divine Governance of the world—this assumes that humanity is travelling along a road whose final goal has already been appointed, that it has been divided by an all-seeing power into distinct races and sub-races for the purpose of developing certain virtues and qualities and that when these virtues and qualities have been acquired to that degree where they can smoothly fit without other virtues, the souls are free to get into another race or sub-race for the mastering of yet other qualities. This assumes the recognition of the law of Re-incarnation, of the law of *Karma*, of the law of the existence of other planes of consciousness, of the strict law of justice, probity and balance governing the world.

With this assumption granted, through belief by some students, as a hypothesis by the others, it can easily be imagined how on one side there is the archetype and on the other the ideal, both existing simultaneously in the memory or consciousness of God or his agent concerned in that particular task, the one representing the crude material and the other representing the finished product of the race. Civilisation is the ever-present, incessant thought form of the Being in whose charge a race is supposed to be, working on the people of the race all the time and pulling them all unconsciously to themselves in the required direction. It may be called the inherent nature of the people. It may be described as the cultural aspect of the people. It may be said to be the characteristic feature of the people's mental and emotional outlook on life. It may be put as the way in which the Inner Ruler Immortal is manifesting Himself through that

* The first part of this article appeared in our previous issue. Therein the first two laws of growth—namely, the ethnological possibilities of the people and the great factor of religion were considered.

particular race. Any way, civilisation is the frame-work offering to the people of the race inherent aids to climb upwards towards the goal, whatever it might be.

It is, of course, understood that this civilisation does not mean the polish and manners which characterise a cultured individual and distinguish him from the boor, the savage and the barbarian. Good manners, politeness, courtesy, being truthful, graceful, patriotic etc.—these are practically common to all the world and, therefore, there is very little differentiation between race and race in these. So also the outward dress, appearance, behaviour, on certain occasions, the kind of talk—these do not make the characteristics of civilisation—they are only the characteristics making for gentlemanliness.

What is here meant by civilisation goes deeper. It is the peculiar kind of expression of the mind and the emotions which is the monopoly of a particular race and which no other race can copy, however hard it might try. It is the image of the ideal product of the race in the mind of God beckoning to every one of that race, irresistably compelling in its nature, to become like itself. For example, the civilisation of Greece was a civilisation of Beauty of outer form, expressed through beautiful painting, sculpture, architecture, drama, music, literature, thought, admirable systems of free government and social organisation. The Greek could not be anything else. The Roman civilisation, again, was a civilisation of citizenship, law and order and governance. The Roman could not be anything else. The European civilisation is a civilisation of Individualism, and however much Communism might attack it, it will not fail to be largely dominated by the individualistic tinge, till the Time Spirit has altered its note. American civilisation is a civilisation of practicality. An American cannot but be practical in everything. There is, as it were, a ring-pass-not round every race, and all individuals within it are constantly being saturated with the ideas of the civilisation of that race, and escape out of it is unnatural in the extreme. So also, entry into the thoughts and feelings of a race by an outsider is next to impossible, except where the range of thought and consciousness of such outsiders rises far higher than it is given for the average man of the world to attain.

If this last hypothesis is accepted, the meaning of History becomes crystal clear. No more accidents, no more blind chances, no more gropings in the dark, but individual nations being led to their appointed goal by an intelligence wide awake to every possibility, alert to make use of every opportunity to make them grow in the desired directions. Wars, pestilences, revolutions, reformations, economic changes, social organisations, governmental

schemes, invasions by foreign powers, colonisations, emigrations and immigrations—all can be seen in their proper perspective. Events seemingly big and over-mastering in their immediate effects sink into comparative insignificance, while small beginnings, their origins lost in the darkness of obscure antiquity seem to have great results. All in their appointed place, a divine governance makes for the orderly growth of the people without haste, without any waste, without strayings on the bye-paths of life. The whole thing seems a coldly calculated, previously planned-out scheme.

Nor is it merely Religion that makes this claim of the Divine Governance of the world leaving nothing to chance, or a fortuitous concourse of circumstances. An inductive reasoning has led many to the same conclusion. There are philosophical historians who have seen the hand of a National Being in the events of the histories of individual nations. Mac Iver in his *Community ; a Sociological Study* points to the growth of the community of the human race, haltingly, gropingly towards a future whose brightness will eclipse that which has been imagined as characterising golden ages in the past. The halting progress, the blindness belong to the consciousness of the individuals composing the community, but the community has got a being intelligent, conscious and knowing—which is more than the sum total of the intelligence, knowledge, and consciousness of the people composing the community.

V. Stages of Growth and Development.

Having laid down the four frame-works of human growth with the aid of which the meaning of history becomes clear—the nature of the physical body, the nature of the physical environment, the religion of the people and their civilisation—let us next turn to a consideration of some of those common achievements, which History has everywhere shown are made by all peoples in the course of their progress. There are almost always seen three stages in the growth of the people, simplicity and ignorance—complexity due to increased knowledge, simplicity due to organised knowledge and wisdom.

The first stage is exemplified by the life of the aborigines in Australia. Their life is so extraordinarily simple, their wants are so few, that many tired of the hurly burly of life, weary of the constant struggle for existence characterising modern industrial society have exclaimed enthusiastically "Back to Nature," believing in vain that the state of Nature in which the aborigines live will be satisfying to their more advanced mental and emotional natures.

They have no problems of existence--no social problems, no economic problems, no problems of administration, no bother of any kind. But without knowledge, without powers, they are at the mercy of every sporting power of Nature, of exploiting foreigners endowed with better knowledge, of invading hordes of other savages like themselves. When disease comes upon them, they simply die. This is the simplicity and innocence of the first stage.

Presently they learn. Struggling for existence, their natural inherent desire to continue living, urging them on, gradually they learn to conquer Nature, and with the beginning of that conquest begin the problems of Life. The greater the complexity, the larger the number of problems.

The second stage is the stage of complexity, which is the result of outward effort bringing in consequences so thick and fast that there is no time for assimilation with equal rapidity. It is something like a field the day previous to the settling down in tents or barracks. Things thrown pellmell in confusion, without order, more things coming in, there being no place set apart for quick storing up of these arrivals, men shouting, waggons creaking, unutterable confusion all round. The nations in their middle stage are something like this. From the *tamasic* state, or the state of inertia, in which the first stage found them, the people have moved on into the *rajasic* or active state. In the state of Nature, man was the creature of circumstances pure and simple, always at the mercy of the Environment, without thought of the morrow, and without problems to solve. But in the next state, tired of being buffetted about as a plaything of Nature, the people have begun to take their part in shaping the environment to suit them better, and though they are defeated in many pitched battles with nature, still they have emerged winners in many a tough fight. The fruits of this victory come fast and thick. Inventions, the result of driving necessities follow one another in quick rapidity. Material wealth accumulates as fast as it can be gathered together. The powers of nature, so far as they are conquered, are utilised more and more. The growth of the mind gradually makes for more and more settling down of the social order. But engaged in making the struggle for existence less sombre and frightful, the people of the middle stage develop a curious sense of individuality. The race is for the quickest and the devil take the hindmost seems to be the order of the day. A certain amount of rigidity, toughness and strength characterise the people of the second stage. The social order is in chaos. The problems are innumerable—problems of poverty, of disease,

of the slums, of social classes, of education, of govermental organisations; but still there is no breathing space for the ordinary cultured man of the period. He cannot save time from the race of life.

This is not merely in the physical world. The simplicity of the first stage meant practically vacuity in the emotional and mental spheres. In the second stage, with the growth of experience, there is emotional growth also and there arise spontaneous response to the outer stimuli of beauty, need of family, country, race. Still further experience develops the mind. But this development is simply like increasing the furniture of a room without any proper arrangement, so that it lies about causing confusion rather than helping the people.

There was, a few years ago in Madras, an agitation for the removal of a statue erected to the memory of General Neill. Young people went up to the statue to wreck it with axes, and courted arrest, conviction and imprisonment. Those young men felt the glow of patriotism and a happy feeling of martyrdom and why? It needs no considerable evidence to say that the man for whom the statue was put up, was to say the least of it, a bad man who, in a moment of panic probably, lost his head and behaved like a savage animal with the intelligence to use destructive weapons. An unimaginative foreign feeling felt grateful to the savagery of this being and erected a statue to his memory. As Madras was far away from the scene of this person's infamous conduct, people naturally did not know in those days of primitive modes of travel and news publicity, details except that he was a bad man. There was a certain aloofness in the attitude of the people. After more than half a century, people's national consciousness has begun to wake up. Young people are beginning to feel the stir in their pulse of the sense of national wrong suffered for long. This is emotional growth—a new feeling—a furniture in their household just imported. It has not had time to take proper proportions or occupy its proper place in the temple of the individual and social existence. So, without a sense of proportion, this feeling expressed itself in new ways which will probably be recognised as stupid wasteful ways when the sense of patriotism has had time to form really a useful piece of furniture in the human system—a pathological exhibition which psychologists can understand—but an understood stage in the growth of people. Presently people will feel that they wasted their time and energy in carrying out an unimportant detail and that they would have better spent both in making efforts to get self-government for their country—after which all these details could be looked to one after another and action taken or not taken according to the importance of the detail.

A second illustration can be taken from English History. In the middle ages, the country was agricultural, simple and comparatively poor. The Industrial Revolution and the expansion of England in its colonial empire caused the inflow of considerable quantities of wealth into the country. After the manner of the new-rich who flaunt their wealth in public without culture or feeling, so the country also flaunted its wealth, and the new wealth created became so much cumbersome furniture standing in the way of people and hurting them frequently without adequate returns in the shape of full benefits derivable from its use. The unemployment problem, the slums, the insanitary arrangements of the dwelling houses of people, application of the iron law of wages, pauperism, these stand side by side with the improved methods of living, advance in civilisation, advance in scientific knowledge, greater control of disease, wider spread of education etc. It is only recently that the national consciousness is beginning seriously to tackle the problems for the sake of society. One hundred years of Labour legislation have simply tinkered with the problems. It is only the emergence of the Labour Party into prominence that is making people to seriously turn their attention to the solution of these.

The third stage is the stage of a full-grown state with everything in its proper place and doing its apportioned work. The dynamic nature of the second stage which went on accumulating the furniture is not become static really—because when society becomes static, it tends to decay. But has changed in its effect on the people. Society first did not know where to stow the increased material, emotional and physical and mental which came pouring in. Presently increased familiarity with new wealth and assimilation made it possible for these new arrivals to be stowed away in their proper places and so the increase goes on, but is not seen to be so huge in quantity—though it may be even more in reality. This is the simplicity of the third stage. No need to explain that simplicity is not synomymous with poverty in any of the spheres--it means in this third stage good correlation of the incoming wealth with the pre-existing one.

Emphasis has to be laid on the two factors just mentioned--that the dynamic nature cannot with impunity be sacrificed, that simplicity cannot be understood to be the passive vacuity it is so often misunderstood to be. The History of India properly studied gives sufficient evidence for this. In the past one thousand years the condition of India changed from a dynamic one to a static one. It is not necessary here to go into the reasons for this altered condition. Sufficient for our purpose to say that the static condition supervened and from them began that stream of

gradual decay and atrophy of Indian greatness and simplicity which have been stemmed only in recent years. The future historian of India will probably say that the Renaiscence of India took place with the work of Ram Mohan Roy in the 19th century and became strengthened by the work of Dayand Saraswati, the Theosophical Society and the Ramakrishna Mission. India is beginning to be dynamic but not yet simple.

Before this static condition made itself felt, one could say that India was an example where dynamic operations and simplicity of life were combined with ease and advantage. The vast production of wealth, a good social system, a tolerant spread of religion with the *Dharma* of each class and group recognised, a good scheme of Governmental organisation, the spread of learning, the output of literature in all its forms, the prevalence of art and a sense of beauty—these did not sit heavily on the shoulders of the populace. It is no paradox to say that India was richly simple.

There is a feeling that the stage of civilisation of a people can be gauged by the wants of the people and that the more the wants, the higher the civilisation. This is only partially true. From the condition of inertia of the first stage of human existence, wants drew people to a necessary condition of dynamic living. When the people are in the throes of a second stage, it is but natural that they should feel the truth of this statement that the number of wants indicate the nature of the civilisation of the people. But in the third stage comes renunciation of the unreality of most of the wants craved for in the previous stage of society. With emotional and mental wealth to enjoy, too much physical wealth is seen to be more a hindrance than a help. Hence in the third stage we find the great people of the land poor. A new interpretation can then be put on Christ's teaching, that it is easier for the rich man to enter the kingdom of heaven than it is for a camel to pass through the eye of a needle. This is the stage when Sannyasins are recognised as the leaders of the people. This is the stage which students of Philosophy, know of, when the physical world being set in order, people are having their full life in the higher reaches of consciousness, either individually each in his own, or collectively in a social or communal consciousness.

In unravelling the meaning of history, what are the conclusions in the main? It is seen that the law of evolution is clearly demonstrated. This evolution leads man from an ignorant simple existence through the pathway of an increasing knowledge (knowledge without wisdom) and complexity to a state of simple,

wise, dynamic existence. In the process of unravelling, man makes use of all the four helps provided for him by God, viz., physical heredity, environment, religion and civilisation. He finally reaches the model of the ideal, in various grades. Whatever the differences in every one of the four auxiliaries for different sets of people, the consummation is mostly the same. For History makes it clear to us that by whatever path different sections of humanity grow, there is throughout an undercurrent of similarity of aims, similarity of nature and similarity of achievement even. The fundamental basis of all men being the same and the fundamental end of all men being the same likewise, namely the Godhood in latency, to become the expression of that godhood in life in all the planes of consciousness, this similarity cannot but exist. In the growth of people, there is always seen a nearer and nearer approach to the achievement of greater freedom, of greater unity and of greater faith. Man is everywhere born in chains, and everywhere wants to be free. That freedom History shows has been achieved in the past, and so reason tells us it is achievable again. Man is a social animal; and however much personal idiosyncrasies, physical aims, ambitions, personal liberty might seem to be at variance with those of the community and might lead the individual far from the society whose company he craves subconsciously all the time, he frequently comes back to the fold like the proverbial prodigal son. And society is then the richer; for this prodigal son, unlike that other prodigal son who returned a poor man, brings home his sheaves with him.

Straws in the West Wind. *

By James H. Cousins.

THE transition from Hoover to Roosevelt in the recent presidential election in the United States of America was not only a change of Presidents but of eras: from "rugged individualism"—which meant the obstruction of real democracy ("government for the people") by false "representative institutions" that represented the few and enabled them to victimise the many—to a dictatorship which did more in a week than false representative institutions would have done in a millennium for true democracy by ridding it of the incubus of a banking system that happily ruined itself before it ruined America.

The new era was anticipated by President Roosevelt in his book *Looking Forward*, written before his election but published after it, in which he declared himself committed to the task of making impossible the taking on and sending away of a large mass of citizens by "industrial Titans" at the whim of "economic necessity." Against the Ford method of employing and discharging hands (which was government "of the people" not "for the people" but for a few "Titans"—80 per cent. of the wealth of the United States of America being in the hands of 2 per cent. of the population), Mr. Roosevelt began, the task of making the human factor the first factor in the social organisation by asking dictatorial powers to employ 2,50,000 men on national conservancy work: a small portion of the unemployed in the United States of America, but a very significant straw in the west wind.

This does not, however, mean the near approach of world sanity in economic relations. Mr. Roosevelt has been busy towards the lowering of international tariff walls—"prosperity" being still measured in terms of buying and selling. Presidential economic psychology, at least so far as it has been declared, is still undemocratic, or, at best, semi-democratic, since it would increase employment at home by causing unemployment abroad—defeating the fundamental human need of healthy labour not only for the body's needs but for the soul's satisfaction, by the competition of dehumanised officials and mechanisation.

The raising of tariffs, while it is a symptom of economic disease, is a symptom on the side of health. It means that nations are being compelled, by the failure of international trading, to face the problem of their existence by reducing their

* We are indebted to the courtesy of The Editor of *The Young Builder* of Karachi who had kindly sent us a copy of this article for reproduction.

dependence on other nations for the necessities of life. This is a straw showing the blowing of the wind towards economic sanity. It would mean a smaller trade return in statistics, but a less inequitable distribution of reduced industrial wealth; and it would lessen somewhat the evil of unbridled competition by keeping wealth within its native country.

This movement towards "national self-sufficiency" has naturally perturbed those who desire to maintain the system of free competition. It has also perturbed those who profit by the manufacture of instruments of warfare, as they know that increasing self-dependence has as its corollary decreasing dependence on foreign supplies of the necessities of life, and leads inevitably to the diminution of the causes of international friction which lead to war.

On the continent of Europe the movement towards national self-sufficiency has been evoked by economic animosities between the nations, and is being developed by the universal expectation of "the next war." Italy got a start ahead of her potential "enemies," and has now (April 1933) achieved 70 per cent. independence in respect of wheat—an aspect of "armaments" worth developing, since it not only diminishes occasion for international quarrels, but increases national defence without, as in the case of lethal weapons, increasing national offensiveness. The official boycott of the Jews in Germany has led to a German boycott abroad; and if it continues and increases, it will achieve material good through spiritual evil (since any form of animosity is evil, even if necessary) by establishing beyond shaking the movement Germany began after the war and which she now claims to have given her complete national economic self-sufficiency. In Ireland the doctrine of "Sinn Fein" (ourselves) has been an ideal for at least thirty years. The refusal of the de Valera Government (1932) to pay a disabling annual tribute to England, and the hit-back of England in the boycott of Irish imports by prohibitive tariffs, gave to sudden sharp economic necessity the reinforcement of patriotic protest against the still incomplete liberation of Ireland from external domination. The de Valera Government, in the test General Election in the Irish Free State in January 1933, was returned to power for an assured five years with a safe majority. Self-dependence at once rose to the level of a national religion. During the election campaign, candidates of Fianna Fail (the de Valera party), an ex-minister in particular, voiced the ideal of a State run in conformity with the Sermon on the Mount—a model of human inter-relationship which an English episcopal dignitary in the first year of the European war had declared to be impossible for a nation to follow and survive. The

spiritual authority that took the economic throne in Dublin was not, however, the Sermon on the Mount, but recent Papal encyclicals on the relationships of capital and labour. These utterances had been carefully pondered, from one point of view, as being the beginning of the long overdue application of religion to life as well as to Kingdom Come, and, from another point of view, as an adroit attempt to draw life over to the domination of Rome through playing on present economic necessity. A century previously, Daniel O'Connell, at a similar juncture between the Church and Life, said: "We take our religion from Rome, not our politics." The century made a difference in circumstances, but perhaps most particularly in personnel. It set in the place of power in Ireland, not a thick-set, heavy-jawed lawyer to whom religion was a part of life and concerned with its final curtain and whatever might be behind it: but a lanky, thin-faced, mathematically minded schoolmaster, an uncanonized saint in personal aspiration and ascetic life, who says: "We take both our religion and our economics from Rome." Before his second accession to political power, Mr. de Valera had visualised the founding in Ireland of a "Christian State." His closing election speech set it out as a self-sufficient economic unit whose first and last care is the welfare of the home and family; this being achieved by the decentralisation of industry, and the distributed development of its own natural products.

President Roosevelt's reversal of the individualist interpretation of democracy is not the only departure from economic tradition that the working of that tradition was bound to bring about. The sudden turning of free-trade England into a protectionist unit is a big enough straw to have caught the general eye. But a not less significant indication of the economic wind is concealed in a declaration of the British Chancellor of the Exchequer, Sir Neville Chamberlain, in the House of Commons. The building of a Cunard Atlantic liner had been begun; but the depression reduced traffic in both directions, and work on the new steamer was suspended. This added to the unemployment problem which the "National Government" was put into power to solve. A question in Parliament brought out the reply from the Chancellor that the Government was ready to help the Cunard line to resume the building of the vessel. But (and this is the significant straw in the wind) the Government laid down the condition that the Cunard and White Star lines must end the competition that has weakened both of them. The hard-headed practical persons, the business experts, the specialists in economics, had stupefied themselves for a century with the false slogan—"Competition is the life of trade". The slogan had the appearance of truth while

manufacture and trade were on the increase. But the war, by its colossal destruction, carried the process of consumption of commodities beyond normal need and increase, and left its appalling aftermath of inflated prices, suddenly deflated employment, paralysing reparations on one nation, disabling war-debts between all the belligerent nations. The British "sovereign" answered the Biblical question whether a man by taking thought, can add a cubit unto his stature, by saying: "Perhaps not; but the British pound has, by stern necessity, learned how to subtract one-third from its stature". The "almighty dollar" achieved the distinction of not being worth the paper it was printed on for a fortnight in the exchanges of Europe; and the banking system of the United States fell into simultaneous smithereens, preceded and followed by the crashing into bankruptcy of belauded skyscrapers and the snapping of chain-stores. England too has watched the slow fall of her trade-barometer. But not even yet has she realised how much more intelligent it is to forestall necessity than to be dragged at its chariot wheels; to sit up and take notice rather than merely to take notice and afterwards be painfully compelled to sit up. The British Chancellor has only got to the point of revising the slogan "Competition is the life of trade" to the extent of declaring that, in some cases, it leads to economic weakness. Even that partial revision of an economic fallacy that was once regarded as the last word in economic truth is profoundly important; and its significance is not reduced by the incidental fact that the British Government desired a discontinuance of the weakening competition between the rival Atlantic lines because, as the Chancellor said, it was weakening Britain in competition with foreign countries. The cause of that weakening has no mere relationship to the ensign flown by a steamer. It rises from false economic relationships within and between nations the world over.

When Senator Woodin was made Secretary of the United States Treasury, the press photographers made in front of him the customary quadrant of five-legged monsters with dark-veiled heads. They scented pictorial, if not picturesque, copy in his shrewd and cheerful countenance, even as the press paragraphists found entertainment in his puns. There was one item in one of the so-called interviews with Senator Woodin that was related as a personal whimsy, but that may have had cabinet policy behind it has an anticipation of drastic state economies to overtake the trend towards national bankruptcy which had set in during the defunct Hooverian administration. In any case, while it passed as a passing fancy, it was an exceedingly significant straw. The "camera-men" were ready for their usual orgy of

photographic "shooting." But the hand of the man who was in a few hours to become the financial lieutenant-dictator of "the richest country in the world" whose banks were then closed, stopped their gallop ; " No wastage, gentlemen. Only two."

Thus, without rhetoric, began the passing of the economic era whose aim had been the constant raising of "the standard of living." With characteristic genius for humbugging itself and trying to humbug others with high-sounding words, Amercian "big-business" had invested the mere matter of high *cost* of living with the liturgical sentiment of a *standard* of living. It was not satisfied with the simple washing, ironing and folding of a shirt. It required "equipment" for cutting strips of card-board to keep the neck stiff, and sheets of card board on which to base the folding. It demanded six pins to keep the folding in place, and a seventh for the "publicity" of the laundry telling you week after week how much superior your laundry was to any other on earth. It sent your shirt to the door of your residence in an enormous motor-wagon, and to the door of your apartment by a man in uniform ; and all this unnecessary inflated accompaniment of the simple washing of your shirt was offered to you with the gesture of a "high standard of living" conferred on you by the idealistic philanthropists who regretfully had to accept payment for the "service"—but who accidentally forgot to mention that *you* paid not only for the necessary washing but also for the unnecessary etceteras, which etceteras included profits to other people than yourself.

From the point of view of "big business," the Secretary of the Treasury should have said to the camera-men, "Shoot away, boys. Use as many films as you please. Don't worry if you spoil some. That's the way to keep business going." And it is—so long as it keeps going; so long as the movement is on a spiral from one phase of increase to another ; from the raising of one's standard of locomotion from an omnibus or subway to a private automobile, to the raising of the wind to build a home worthy of the automobile ; and from that to Wall Street and gambling. But a peculiarity of anything in motion is that if a part of it stops dead, it all stops ; and if its poise has been maintained by motion, the cessation of motion will cause collapse. In other terms: To lift the so-called standard of living beyond the *real needs* of life, is to create an artificial condition that will be forever troubled by the pull of life towards the normal; and this is equally true if the standard of living has been depressed *below* the *real needs* of life—a matter which touches the economic condition of India, but is beyond the limitations of this study. Driven either by the necessity to live up to an artificially raised standard of life, or by

a desire of self-aggrandisement similarly induced, a New York banker requires an expensive residence. To keep it up, he makes a false exchange of shares in the bank of which he is the trusted president, and defrauds the State of a large sum of income-tax. He admitted the offence on the ground that it was the common practice in financial circles. But the collapse of the banking system coincided with the discovery of his particular offence, and with the sudden coming into power of a fresh administration; and the trusted bank manager, a victim of the artificial raising of the standard of living, is himself lowered to the standard of Al Capone by being charged with the same offence—income-tax fraud.

The situation in the occident, where bankruptcy has overtaken the world's greatest achievement in the production of the substances of life, calls for a drastic revision of the technique of human relationships, and a complete alteration of the attitude and intention of such relationships. It calls for a technique of life which must itself be a living technique. Life can never be fully alive when controlled by the powers of death, as in armaments and organised force, or when supported by death, as in the blood-thirsty appetites of people in their food. Disintegration is death; integration is life.

No system of human relationships can succeed if operated in the attitude and with the intention of mutual exploitation; any system will succeed if operated in the spirit of mutual service; indeed, in this spirit, the need of systems would disappear. Hence every step should be welcomed towards a minimum organisation of human relationships and activities that would guarantee the necessities of life to every individual in return for service to the group; and beyond these would provide opportunity for the fulfilment of individual impulses towards eminence in action, thought, creation and aspiration.

The Art of Concentration.

By Swami Jagadiswarananda.

CONCENTRATION is the finest and subtlest of all arts. Concentration is an art, not a science; because science deals with the external, the visible, whereas art is concerned with the internal, the invisible. Mind is beyond the reach of the senses as it is the controller of them all. So to concentrate is, as it were, to fight with oneself. It is easier to control and conquer others but it is very difficult to control and conquer oneself. That is why self-conquest is considered to be the greatest of all conquests. It is said in the *Gita* that to control and concentrate the mind is as difficult as to fight with air. For mind is very restless. It is swifter than the arrows of light ; it is fleeter than the wings of air. Mind is rightly compared with a maddened monkey. As the monkey jumps from one branch of a tree to another and never sits still, so the mind jumps from one thought to another ; it forms fancies, then brushes them away and again forms new fancies. If a monkey gets drunk it becomes worse. In addition to that a scorpion bites him and to crown all eccentricities it is possessed of a ghost. If we can imagine the condition of such a monkey then we can realise a bit the unsteadiness of our minds. Anybody who has once tried to concentrate the mind will understand the truth of this.

But in the words of the great American thinker, R. W. Emerson, only prudence in life is concentration, only evil in life is dissipation. Concentration is the greatest treasure and strength of man. Without it life is not safe. It is the key to all success in life ; it is the gateway to all achievements of man. A clerk or a cooly, a student or a teacher, a saint or a sinner, a scientist or a philosopher, a musician or an artist, all depend for success on concentration alone. A Henry Ford or a Rockfeller was phenomenally successful in business because they aroused the infinite power latent in man by unique mastery of concentration and applied it to business. Kant or Plato, Newton or Einstein became great in their respective fields because they are pastmasters in the art of concentration and by that unearthed the dormant powers in man and applied that to their professions. Mind is the mine of peace, power and plenty, the reservoir of unlimited strength and the dynamo of energy. Unlock that power asleep within you and you will be almighty. Knowledge contained in all the books of all the libraries of the world is a spark of the wisdom that is within. By concentration unfold that wisdom, and you will be

all-wise without reading a single page. Concentration also gives balance of mind without which man is like a helmless boat in the river of life. With a little control and calmness of mind, we can easily avoid half the troubles and tragedies, mistakes and mishaps of life. With mental calmness we can very easily get out of the crisis and chaos of life which seem at times unscalable and uncrossable. We are placed into circumstances according to the condition of our mind. It is a great law of life. Moreover, after a day's hard toil it will readily replenish and refresh our exhausted nerves and will make us more cheerful and happy. Sleep is mother nature's contrivance to bring us into contact with the infinite power that is within. But that touch is unconscious. Concentration will give us direct and conscious contact with that unseen power and energise us in every way.

But then what is concentration? We all know that our senses are all created outward. To make them inward is the only aim of concentration. In fact, the ideal of all education, all training is concentration. At least it was the case in ancient India. It was a habit like food, sleep or rest with the ancients all the world over to practise daily concentration but we moderns have ignored totally that important item of our daily life. Our civilization and education has made us outward. To concentrate is to retire into oneself, and we should make it our second nature. I should like to define genius as nothing but the natural habit of one-pointedness. I know one musical connoisseur who loses himself so much that while playing his favourite instrument he forgets the outward world and the body which is dear. One day while he was deeply absorbed for hours in his music a big cobra came to hear the sweet melody, raised its hood over his head and eventually left him, but the musician was utterly ignorant of this. Once an artist was asked by his emperor to paint one landscape. The emperor pointed out to him the beauty spot and asked him to take a pencil-sketch and draw the picture at home. The artist went there and began to concentrate his mind on the scenic beauty. When the emperor repeated his request to take a pencil sketch of the scenery the artist said, "Yes I have taken the outlines not with pencil but with the brush of concentration on my mind." "How is that?" said the emperor. The artist said: "When I focussed my mind on the beautiful tree, I saw the effulgent tree made of light and my mind concentrated received the impression in detail."

The methods of concentration are both subjective and objective. The objective methods are as follows: As the Persians do, you can take a freshly plucked, fragrant blossomed rose and concentrate on it. Beauty makes the mind easily one-pointed.

Wherever love is there is the mind. So you can concentrate your mind on that object which you love most. You can take up a rising or setting sun, a full-moon, a windless flame, or any beautiful colour, or landscape, or sky as objects for your concentration. To concentrate inside the body is the subjective method. In the least imagine a lotus of light and meditate on it. But the best method is to take up as our chosen ideal any spiritual figure of world-teachers like Buddha, Christ, Lao-tse, Krishna, Sankara etc. They are embodiments of purity, love, wisdom, unselfishness, self-control and so on. To think of them is to be purified. By thinking of them our minds will be very easily one-pointed. Moreover, human mind is so constituted that it can without any difficulty love and concentrate upon a human figure. The best aid to concentration is that whatever you do must be your worship for the time being. When you are in your study, be absorbed in your books wholly to the exclusion of anything else. Banish from your mind all other pet thoughts and things. And when you come to the shrine forget everything about the study as if the whole world has vanished from you. When again you are in the play ground forget all the other duties of your life. That is the only way in which the loose fabrics of the mind can be united into a definite unit. The best time for practice of concentration is early dawn before sunrise and after sunset in the evening. These being the times confluence of day and night nature becomes favourable to our efforts.

First practise physical calmness. Sitting erect with head, neck and chest in one straight line practise stillness of the body. That is the first step. Then will come mental calmness gradually. The nature of mind is change and motion—mind being material though fine. That matter is movement is the verdict of new science and new philosophy. Mind is the subtlest part of the body. Try to follow one line of thought when all other thoughts will be dissolved into it. The mind is like a circle with cosmic radius, so gradually reduce the radius and when the radius merges into the centre like shadow in its object at midday, the highest concentration is achieved. In that state of super-conscious mind we enjoy heavenly peace, yogic wisdom and nirvanic calm. In this plane of mind man becomes master of intuition. In two other planes of mind, sub-conscious and super-conscious, instinct and reason reign respectively. The conscious plane is their film between the super-conscious and the sub-conscious. Instinct, reason and intuition of the three planes do not contradict one another, but the latter is always the fulfilment of the former. All our minds are but parts of one Universal, Eternal mind. By concentration we can realise that individual minds are nothing

but insignificant portions of the cosmic mind, and unless we lose our mind in the greater mind, man cannot get rid of his limitation and mistakes. How concentration focuses the diffused and scattered rays of the mind can be illustrated by one example. Once a teacher of archery wanted to test his students in the art of archery, and he asked four of them to come under a tree. The teacher pointed out a bird on the top of the tree and asked the first student to aim at the eye of the bird. " What do you see ?" said the teacher to the first boy who said, " I see the whole of nature, the tree, the bird and its eye." " Your aim is not correct", said he and then directed the second pupil to aim. On being asked he said, " I see the tree, the bird and its eye." " You can't aim," said the teacher and then asked the third boy who said that he saw the bird and its eye. " Your aim is not one pointed," said the teacher and tested the last boy who said that he saw neither the nature, nor the tree, nor the bird, but its eye alone." " Your aim is to the point and you have got through my test," said the teacher. Such is the art of concentration. The modern world either in the West or the Westernised East has totally forgot to be within. This is the worst bane of modernism or materialism. But the unsullied past of the ancient East was an expert in this art. At home and abroad, at the school and the temple we are never taught to be inward. Our civilization and education have externalised the mind so much that inwardness is almost an impossibility to us. This outwardness of modern mind is the root cause of unforeseen scientific progress. Concentration will reveal to us the existence of the internal world which is much greater and grander than the external world. The external world is the faint reflection and fragment of the internal world which is the abode of wisdom, bliss and power. Peace and Power are nowhere outside and they are all imbedded, hidden in your very self. Look within and realise your divine heritage. Mankind has made enough adventures in the external world, we have had enough of diving, flying, mountaineering, and so many other games that have fascinated the modern world. Let us be within and make some adventures in the internal world and that is the world-need. If we can learn a little of inwardness daily world problems will be half solved. The world is a dog's curly tail and it will never be fully straightened. The problems of life and society will not be completely solved unless we look within. Look within and let the world take care of itself. Let us look inward in the fearful face of death and dire depression. Inwardness alone can cure the sick world of its trials and troubles, miseries and misfortunes ; no other solution can be equal to the occasion.

Idolatry.

By F. H. Aldhouse, M. A.

WHEN Colonel Magaw Moran departed this life he left a pile of unpaid debts, a derelict estate and his three daughters, Jessie, Bessy and Tessie. The girls were unable to pay the debts or dispose of the estate, so they went to London and promptly quartered themselves on the Colonel's sister—' Aunty Marion '.

This lady, though as muddling and extravagant as their father, lacked his military force of character, and was speedily dominated by the determination of her neices not to experience a second bankruptcy.

The first step of the Miss Morans was to clear Aunty's house of an ' Artist ' who held the whole large, double drawing-room as a studio and the parlour as a bed-room. He had never paid rent, and interviews with him gave Miss Moran senior ' nervous prostration '—as she informed her young relations—but whether the girls made a combined attack on this painter and threw him down the steps neck and crop, (as I was told), or whether milder methods prevailed I do not know ; but they certainly freed the establishment of him in record time. Then they used the rescued apartments as tea-rooms, being all three good cooks of pleasing appearance, and having numerous acquaintances in the Irish Colony in London, the venture was a success from the start.

Only Irish comestibles were supplied, the Dublin daily papers and magazines were all to be had, and a real Irish piper, Bartley Mulligan, played on the ullain pipes (these are worked by the kness) at meal-times. In the afternoon the Tard harp quartet gave local colour at tea-time. The girls for a time did all the work themselves, waiting, cooking, and managing; but as success became assured and the number of patrons increased, it became necessary to obtain further help.

Being, all of them, determined not to employ waitresses, the brilliant notion to dress up two boys, one as an Indian to supply Indian tea, and the other as a Chinese for the beverage of that country was put into practice.

Larry Halligan, re-christianed 'Lal Singh' was delighted to play the part of Indian, walnut-juice complexion and all. While a genuine juvenile native of the flowery land known as 'Chinky', as his own patronimic was unpronouncable, helped the China tea trade in a demure and quiet way, but efficiently,

The lads were about the same age, twelve or thereabouts, but about as different in character and temperament as it is possible to conceive. Larry was vivacious, mercurial and temperamental, a true Celt; Chinky a gentle child, was silent (his knowledge of English was small) unobtrusive and pathetically anxious to please. He naturally did a much smaller business than Lal Singh, as only a limited number of persons like China tea. Also the push and go of the rather cheeky Irish lad frequently deprived him of his chances of serving a customer. This he seemed to feel as a personal matter. He was fearful of losing the support of any China tea drinkers, and glided hurriedly, salaaming to any of them who entered the refreshment room. He attempted to proclaim the superior merits of Pekoa &c.

"Muchee plenty good, Sa. India tea, number one topside bad," he would say with earnest conviction to me, who, as a constant patron, he was desirous of retaining. He even thought it necessary to let me know 'Lal Singh' was a deception as to his Asiatic pretensions. "Him no right Indian, Sa, plenty muchee fraud. Paintee facee. Him 'hairy foreign barbarian', belly bad kind, Sa. Hirish."

That I was of the same race and the restaurant was run by similar 'hairy foreign barbarians' did not seem to occur to him. Larry soon found out that Chinky was 'giving the show away' as he described it, and on my coming very early for tea one evening when the celestial was not on duty, proceeded to tell him off; Irish establishments are unconventional, and after placing my pot of tea and hot potato cakes on the table he folded his arms and began.

"That there chink kid, Mister, is yella all over. He's cleaning himself in the wash-room, and changing into them chink clothes, and he's yella I tell ye from his top to his toe. I wonder anyone would have his tay served by the likes of him, when there's a white Christian chap to do it instead. What's worse he's A Idolator! I seen him wid me own two eyes bowin' down to A Idol. There now!"

"Really, Larry," I answered. "I don't think Chinky's colour affects the taste of the tea, besides he can't help it, you know. He's very clean (this was intended as a gentle rebuke to Larry who was not too fond of water, having on one memorable occasion to be forcibly washed by the combined forces of his father and Miss Bessy Moran.) As to his religious convictions, they are a matter for himself. I suppose he never tried to convert you, did he?"

"Sorra the try" Larry said, "he knows better nor that, the little yella divil. I'd push his yella face in. I'd show him I'm a rale Christian."

At that moment a small, salaming figure was beside us.

"Wantee, more hot water, Sa ?" it said.

"Get to blazes outer here, ugly mug," exclaimed the indignant Larry. "Is that yer notion o' perlitness ? Interfearin' between me an' a customer an' me servin' him." He added: "If I had a face the same colour as a dandylion I'd have it white-washed ! Hop it now !"

But Chinky stood his ground. "He all the same belong to me," he said. "Me wattee on him all the timee. You go blazes yourself. Hairy, foreign devil."

"What's that ye called me ?" Larry hissed, and with clenched fists appeared about to fall on his rival.

I was going to interfere when Miss Bessy fortunately called from the back room.

"Come here, Lal Singh, at once and bring round these clean napkins."

"Yes, Miss, comin'" Larry meekly answered, and with a fierce glare of his grey eyes at Chinky he unwillingly but hastily decamped.

I had in the meantime opened a cardboard box in which was a purchase I had that day made at Liberty's. Placing a small figure of Buddha on the table I said to the slant-eyed youth, "Do you know who this is, Chinky ?"

"Yes, me savvy. Him For-the-Silent, great God."

"Chinky," I cried in some anxiety, for the boy appeared to have fallen face downward on the floor and to be knocking his forehead spasmodically on it, but a chant which he uttered in a low tone showed me his movements were voluntary. Over and over again the words were repeated "Om, Mani padre hum." ("O the Jewel in the Lotus !"). Not till the image was replaced by me in its box did this strange little servitor cease from his worship ; but I had become interested in Chinky.

"My honorable mother washee—scrubee. My thrice honorable father gonee to Ancestors." In fact, the Miss Morans employed Mrs. Chinky, Senior, to clean up for them. She was a char-lady of exceptional capacity and perfect honesty ; it was this circumstance that had led to them obtaining their young celestial.

I found out that Chinky and his parent were not without the opportunity of worshipping according to their ideas. There was a Buddhist temple at a room near the Tower which they generally patronised, but sometimes they went to a West End 'Buddhist lodge' (formerly Theosophist), as preaching there was a speciality, and the rites there were ornate and appealed to Chinky's young fancy. As often as Mrs. Chinky could offer a Joss-stick to the Master of the Great Compassion she was perfectly satisfied herself.

That Saturday the tea rooms closed early, as usual, and I was glad to see that Chinky and Larry Halligan had evidently composed their differences, for I saw them going away together apparently in perfect amity, Larry's arm being round the China-boy's neck. I went home myself and fell asleep before the fire, the last thing I saw before dropping off being the calm face of the Buddha. I had the most uneasy sleep I have ever had. I dreamt the Tathagata had disappeard from the mantlepiece and was standing before me, life-size and beckoning. I thought I went out with him on to the road and followed him to a lane at the back of the tea-rooms; he pointed to a door and I heard a muffled but shrill little shriek. He looked at me with his solemn unwinking gaze and I awoke. As chance would have it, I had to go back that way, and when I awoke from my uneasy slumber I started at once to shake off the nightmare I had had—for there was really no hurry.

As I passed the tea-rooms, having time to waste, I resolved from curiosity to look if there really was a lane in the place I had imagined. Sure enough there was and the very door of my vision was before me.

Hark! I really did hear a muffled cry. I went silently to the door of a deserted stable; it stood ajar, I looked in. What was this! Larry Halligan and three other boys were standing by a figure tied on to a hooked stall. It was Chinky stark naked, his clothes neatly piled not far from him; a fire was burning in an iron cage on legs, as used in street repairs, and an iron was heating in it. Larry was addressing the helpless Chinky on whose thighs I saw the marks of two burns.

"This is the third time o'asking, yalla sking," he said. "We are good Christians thinkin' o'yer poor black soul. Either say—'I renounced the devil and all idols, specially the one called Budy.' Or be this an' be that, I'll shove the hot poker up into ye. Yes or no, now?"

"No!" Chinky answered in a muffled voice, for a horse's bit had been thrust into his mouth.

" No can do," and I heard the faint chant, 'Om, mani padme hum'.

I rushed into the room, only just in time; administering a slap with all my force on young Halligan's face, causing him to drop the heated bar and stagger across the room. The other boys fled in terror, as did their ring-leader as soon as he recovered his balance. Chinky had his burns dressed at the first dispensary we came to, and I saw him home.

The 'good Christian' Larry was apprenticed to a butcher and ceased to hand tea.

Mrs. Chinky refused, as did Chinky, to appeal to British justice—which they evidently mistrusted. Another 'Indian' youngster, one Peter, son of the piper. dispenses Indian tea now, and Chinky—who believes a miracle was performed by the mighty Fo-the-Silent on his behalf—continues to dispense the fragrant brew of the Flowery Land and to chant his unvarying prayer to the compassionate Power behind the Universe as he understands It. 'om, mani padme hum.' 'O the Jewel in the Lotus !'

A Rejuvenation Experiment.

By M. Sivarama Menon.

MR. Krishna Menon was an old man on the other side of seventy, bald, toothless and wrinkled. But his heart refused to be old. Like G. B. Shaw, our friend, Mr. Menon loved the good things of life. In his young days he was a famous dandy and had his moonlight romances and midnight escapades. Even now, in the grip of old age, he had a passion for fine and fashionable clothing and shamelessly flirted with pretty wenches, who could be his grand-daughters. The comic picture of this amorous old man, with his paralytic limbs covered with flashy silk and emitting exquisite fragrance as he walked along, caused not a little amusement to the youngsters of the locality.

But the relentless hand of Time had not spared him from its ravages. He was fast passing into second childhood—sans teeth, sans hair, sans eye-sight. But Mr. Menon, ultra-modern in his tastes and in his views, had called in the help of science to repair the ravages of time. An expert dentist had supplied him with two rows of glistening teeth. A pair of horn-rimmed glasses improved his vision and also lent him a smart youngish appearence, Like Harold Lloyd minus his glossy brilliantained hair. His baldness, however, appeared to be a more difficult problem to tackle. Bottles of hair-growing lotions, glaringly advertised in the papers, failed to give satisfaction, and Mr. Menon remained as bald as ever, with a few stray, grey hairs fringing the smooth, glassy surface of his head.

Mr. Krishna Menon was also losing his old energy. He longed for the thrill, the excitement, the *Joye de viore* of his younger days. Tonics and pick-me-ups, rejuvenating medicines and electric appliances, failed to have any effect. Kruschen salts failed to give the much coveted "Kruschen-feeling". After exhausting the resources, of allopathy which only made him a moving pharmacopoea of western drugs, our friend remained as old as ever, with the deep conviction that western medicine is a sham and a humbug.

Mr. Menon had heard of Voronoff and his gland-treatment. That was a marvellous discovery, but the agony of undergoing an operation was unthinkable. The recollection of a peculiarly painful experience on a previous occasion when a brute of a dentist pulled off a pair of molars from his mouth, made him shudder. The atmosphere of the operation room—the suffocating smell of

chloroform—the excruciating agony of the operation—it was all now like some horrible dream. There was another thing. The cost of the treatment ran into big figures. Only millionaires could afford it. His means were very limited, and even now his craze for luxurious living was making serious inroads into his modest fortune.

Mr. Menon, reclining in his sanctum one day, was perusing an English paper, when an advertisement that appeared therein gave him a thrill of pleasant surprise. It was an announcement by a certain Muller, a famous German doctor, an erstwhile student of Dr. Voronoff, and practising at Leopoldsville in Belgian Congo. The Congo Basin being the original home of the anthropoid apes, whose glands are used in this transplantation treatment, the German doctor was able to make the treatment much cheaper than at Voronoff's Institute in distant Russia. The entire cost of the treatment was £ 10. Then there was the cost of travel. On the whole, it would come to a few hundreds. Mr. Menon went to his table and opened a drawer.

He rummaged among some papers there and drew out an envelope carefully sealed. He tore it open and took out a piece of paper. A smile of triumph lit up his pale and wrinkled face. It was a receipt for the sum of Rs. 1000 he had deposited in a neighbouring bank. Mr. Menon's brain became very busy with plans. He would start to Africa the very next day. He would put himself under Muller's treatment and get a new lease of life. He would return to India, a new man altogether. He would then set up some lucrative business and make good the loss of his Rs. 1000. Was not the recovery of one's lost youth worth this small sum? He would have given millions (if he had) for getting back his youthful days, those days of golden romance, still indelible in his memory. He could then marry another wife and live for another fifty years.

In his excitement he called his wife. She came to him, an old severe-looking woman, more healthy and virile than her husband.

"Wife, I think of starting tomorrow on a small trip. I shall be away for a couple of months. What do you think of it?"

"How far?" asked the old lady in evident surprise.

"I am off to Africa."

"Pray, where is it?" (Mrs. Krishna Menon's knowledge of Geography was almost nil.)

"A fortnight's journey from here. Shall be back in a couple of months."

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"Oh, really?" "May I know the purpose of this journey?" Krishna Menon, on whom the tone of incredulity and deep sarcasm in his wife's query was not lost, felt angry and said gravely, "Well, that is a secret."

Mrs. Krishna Menon was frankly afraid that her husband had gone crazy. At his age, such a long trip was in the nature of a suicide. She knew that remonstrances would be of no avail. So she went back to her work, leaving him to sleep over his plans. Mr. Menon lounged back in his chair, and his brain, stimulated by the prospect of rejuvenation, began to weave pleasant fancies.

* * * *

A fortnight's pleasant voyage on board *S. S. Rajaputana* brought our aged adventurer to the port of Boma. After a few hours' journey by rail, he reached the town of Leopoldsville. The recollection of the great purpose which had sent him on this journey counteracted to some extent the fatigue that he would otherwise have felt. Leopoldsville being the capital of a Belgian Colony, most of the people could not talk English, and it was with great difficulty and by the occasional use of the primitive language of gesticulation, that Mr. Menon found out the abode of Dr. Muller. Dressed in faultless costume, our old adventurer presented himself at the doctor's. The doctor, a six-foot giant, with a protruding lower jaw and a shaggy beard, gave one the impression of a gorilla in European clothes. Our traveller almost received a shock when the doctor, in obedience to his summons, opened the front door of his hospital and in gruff tones invited him to enter. Overcoming an involuntary feeling of fear that was creeping over him, Mr. Menon entered and threw himself into a seat which the doctor placed before him. Mutual introductions over, the doctor asked him the purpose of his visit. The old gentleman confided to him the object of his journey and referred to the announcement in the paper. A sly twinkle appeared in the eyes of the doctor. "Your information is certainly true," he said; "but I tell you one thing now, even though it may not sound quite proper. I must insist upon the fee of £ 10 being paid to me in advance before we proceed to the operation room. Previous experience with dishonest customers, some of whom were from your country, has made this precaution necessary." The old man protested against this unusual demand, but the doctor was unmoved. At last he gave the doctor what he wanted.

The sight of the operation-room with a formidable table, the sinister row of knives, and the chloroform apparatus almost unnerved our aged friend. With a beating heart he laid himself

on the table. The fumes of chloroform came to him in a suffocating cloud and he lost consciousness.

* * * *

When he got up, the doctor was beaming at him and he felt an irritating sensation in the region of his throat. He felt with his hands and found that his neck was bandaged. So the operation business was over. It was absolutely painless. The old man thanked the doctor and got up from the sofa on which he had been placed. The doctor warned him against moving about quickly and advised him to keep to his bed for a week. With the help of the doctor he got into a carriage and drove to his hotel, where the doctor promised to see him every day till his full recovery.

The first day passed without any apparent change in Mr. Menon's physiology. Next morning he got up with a peculiar sensation, altogether pleasurable but somewhat bewildering. He felt a throbbing sensation in several parts of his body and from these throbbing centres currents of energy passing through his entire being. Some wonderful dynamo was working within him. He was delighted, almost frightened with delight. The process of rejuvenation had begun. Gone was the feeling of lassitude, the heaviness in his limbs, the mist in his eyes. His eyes had become clear, his spine erect. He wanted to study his face in a mirror. He passed his hands over his face. There was some change, he felt sure. But of what nature, he could not say. Mr. Menon eagerly waited for the arrival of the doctor to thank him profusely, to call him his saviour, his visible god and so on, but the doctor never turned up. But our friend was so delighted at his good fortune that he was not inclined to blame the doctor.

Next morning he got up with the same sensation of physical energy, but there was a disconcerting feeling of restlessness and a longing for going out. The doctor had given him definite instructions not to move about for a week. He found it a very difficult task now. If only the doctor had been there! Just then there was the sound of a motor-horn and an automobile drew up at the entrance of the hotel. Thinking that it was the doctor Mr. Menon rushed out to meet him. He reached the hall where a number of guests were seated enjoying a hearty meal. He stopped and looked around. There was a commotion in the hall. All the people were staring at him. A few ladies swooned. The waiter dropped the tea-tray he was carrying, breaking the cups and plates into a thousand pieces. Suddenly, the proprietor of the hotel appeared, visibly agitated.

"What is the matter?" shouted the old gentleman (or rather attempted to shout); but the words broke into a wild and unintelligible jargon. He was frightened by his own voice. This unearthly cry removed whatever suspicion there was in the minds of the guests. They broke up and rushed out. There was a general stampade to the entrance. One of them whipped out a revolver and fired point-blank at the intruder. The bullet missed him by an inch and shattered a mirror hung up on the wall. The sense of danger suddenly seized the old man. With one mighty bound that would have made an Olympic champion envious, he cleared the hall, rushed into the street and ran at the top of his speed. People, when they saw him, fled in different directions. Dogs snarled and ran at him. But our friend outdistanced them all and in a few minutes left the city far behind.

Reaching the out-skirts of the town, he stopped to take breath. He did not feel much tired. The effect of the treatment was marvellous. But what perplexed him was the conduct of the guests in the hotel. He could not explain it. But he had a vague suspicion that some change had come over his face ever since the operation. And there was a sensation of restlessness, a wild ebullition of energy, a stirring of primitive impulses. He wanted to look at his face. There was a small stream near by, pouring its crystal waters into a pellucid pool. He went and bent over the glassy surface of the pool. Horror of horrors! It was the hairy face of a gorrilla that appeared before him. This startling revelation had a strange effect on the man. The brutish impulses that were stirring within him ever since the treatment now asserted themselves in a very aggressive manner. With one wrench he tore off his clothes and with a yell rushed off from the place.

Night found him on the borders of a forest. Without stopping he entered it. With surprising agility, indicative of a native instinct, he penetrated into the heart of the forest. Small, stunted savages, inhabitants of those wilds, fled when they saw him. At last he stopped and gazed around him. Giant trees, heavy with dense foliage grew there. Numerous creepers entwined themselves on the trunks and branches of the trees. Luxuriant growth of under-bush and several varieties of thorny shrubs covered the ground. Multitudes of winged insects hummed in the damp and sultry atmosphere. Our unfortunate friend, in his quest for youth, had at last come to the heart of the Congo forests, transformed by a strange process of biological inversion, into a gorilla. Before long a confused medley of strange sounds greeted his ears, and a number of huge apes crowded around him grinning and jibbering. Even though our man-monkey knew that they were words of welcome which they uttered, he could not

understand their meaning. He jibbered something in reply which the apes were not able to make out. Then came more of these gorillas, both male and female. He was handled and hugged till he was almost breathless. Some brought fruits and nuts and threw them at his feet. Feeling ravenously hungry he eagerly ate some of these and found them delightful. He would have eaten more, but just then there was a sound of rustling leaves and one of the elderly apes, evidently the head of the tribe, now got up, gave vent to a peculiar sound and with one mighty leap got on the bough of a tree. The others followed suit. Our man-monkey, curious to know the reason for this fright, looked around and found to his dismay a herd of wild elephants coming in his direction. Terrified by the sight, he ran up a tree, but he could not climb it as quickly as the gorillas. Before he reached the top, he slipped and rolled down with a thud. The next moment the elephants were upon him. He shrieked out in terror.

* * * *

"Wake up, what horrible dream have you been dreaming?" The familiar voice of his wife greeted his ears. Mr. Krishna Menon opened his eyes, confused and bewildered and when the dream-fog rolled away from his consciousness, he knew that it was all a horrible dream. "What terrible elephants!" he muttered. "Oh, had you been to Africa in your sleep?" queried his wife and burst into laughter.

"I would never go to Africa even if some one procures for me a free first class passage," concluded Mr. Menon. "Better to die in human shape than be a gorrilla in those horrible forests," he said under his breath, which his wife, whose ear was not particularly sharp, did not hear.

Hobbies for Young Men.

By N. Mahadeva Iyer, M.A., B. Econ.

THE exclusive worship of booklore that has characterised the modern system of education compels the valuable flower of youth to narrow its outlook on life. The boy scout movement promises to break this narrow tradition of the Indian Universities of their excessive theoretical leanings and directs the more ambitious of our young men to useful arts and handicrafts. An auxiliary avocation to fill the leisure has been offered as a safety valve to hold tight the floodgates of temptation and of which Sir Robert Baden Powell has much to warn the University students, in his *Rovering to Success.* It does not need much argument to make out a case for engaging in some healthy occupation outside the daily routine in India, a country plunged in poverty, full of primitive villages, each striving hard to extricate itself out of the economic weaknesses of agricultural life.

A hobby may be technically defined as a pleasing vocation other than the main occupation and from which the frolicsome craftsman could derive moral as well as monetary profits, without the irksomeness commonly attached to the sphere of the job worker. The most salutary effect of the hobbies on the development of personal initiative and ingenuity to widen the area for the choice of occupation or to employ his special aptitude for making a great career in adult life, should not be overlooked. In most cases hobbies cultivate a taste for a line of business or activity suggested by them so that what engrossed our past time in our youthful fancy may prove a life-campanion showing us all the intricacies of a great profession. The great advance made in arts and sciences in the West, in literature and philosophy in the orient, was originated from harmless hobbies of the engineers like Stephenson, or stage boys like Shakespeare.

Even the great kings and heroes of medieval legends were very proud to tell about their hobbies and to enjoy the discussion of the intellectual problems arising from their skill and knowledge of the arts. Vikramaditya, the great Gupta monarch, had a childish enthusiasm for making mats, while Sri Harsha and Babar delighted in composing sonnets while riding at the head of their armies, and Aurangazeb showed his genius in calligraphy by making copies of the *Koran.* Why not then regard Scouting itself as a hobby for our educationists who could explore by means of it the right aims and methods of training for citizenship? In

formulating a scheme of scouting for boys, Sir Robert Baden Powell emphasised on the need for the practical application of the tests of scouting, so that when young men go out into life their early practical experiences would help them to tide over the real problems of mature age. In an agricultural country like India where the facilities for the construction of tropical gardens, fruit farms and beehives exist, our young folk can find pleasant opportunities for the development of their taste in science and useful arts. These gentle hobbies do not need costly equipments but at the same time offer plenty of scope for pleasure and profit, besides a love of open air life and of nature.

When a man acts into the habit of exercising the whole heart and energy in a hobby, he is unconsciously driving to a considerable amount of perfection, which with the aid of a little imagination leads him on to the ranks of an inventor. Hobbies such as photography and music provide an aesthetic joy as well as an avenue for even the main occupation in life. Nature rambles undertaken in younger days purely for the sake of pleasure in the country-side or to study the habits of birds and plants prepare a strong ground for the naturalist in his fuller life.

With the development of occidental life in India the so-called townies loom large in our midst and living mostly in dingy slums and working at office desks for long hours during the day, they grow quite effiminate and inert. The young men who seek the precincts of educational institutions, under narrow literacy and false decorations soon contract the habit of regarding the daily craft of the man as something detestable and worthy of no good result. This defect of modern education has brought to light the need for urgent reform in the system of training our young men whose natural ambition is to become a citizen capable of serving one's own country, and not to gloat on fantastic notions of human progress depending upon philosophers and visionaries.

The aim of the Boy Scout Movement has been to create among the minds of the rising generations a desire for the art of comfortable living and track out the noble paths of peace and goodwill among all mankind. The training and culture that they acquire during their youthful years should, therefore, be helpful to make them appreciate all the resources in their power and to avoid the great dangers and drawbacks of rapidly changing times. To put themselves in a line of useful activities as a novice or an apprentice, it is desirable to cultivate pleasant recreations and hobbies which begun in frolic in tender years would develop into powerful assets in fuller life. The Boy Scout Movement keeps the young folk into constant touch with the rich resources of

nature and reveals to them infinite ways of extending human happiness by cultivating spare time activities and vocational trades.

The Craft Movement that has been rejuvenated in the Western countries in recent years is one of the means of helping our apprentices not only to seek proper avenues for their hitherto dormant abilities and tastes, but also is an effective method of developing the useful arts of life. France realised the importance of the Movement and issued an official invitation in 1913, with the offer of Louvre, as a place of Exhibition. England followed the path opened by France and Belgium, to emphasise on the need for a permanent and capable body to futher the interests of arts and industries, on which rested the progress of the nation. The British Institute of Industrial Arts was incorporated in 1920, with the object of educating the public by means of exhibitions, such as the one held at Wembly, to form its own taste and judgment of the artistic goods that the country could at its best produce. Fully qualified designers with a clear knowledge of the limitations of the materials were enlisted to advise and encourage the competitors and inventors. In such ways, the art of the fully qualified artisan is exhibited before the public as the one that excels all others. The whole of the exhibits are subjected to the closest inspection and a most rigorous selection is made of the collections by the committee of experts. The purpose of the exhibitions is here fulfilled—to help industry to mingle in beautiful craftsmanship with the making of wares, for daily use. The folly of continuing the production of worn out wares and of ignoring modern needs is avoided by the Institution of Exhibits. One of the main educational principles, the experts have pointed out in India, has been the paramount importance of teaching all the children to read and count if possible in the English Language and leave the art and industrial taste, to be shaped by the local environment of the child. In spite of machinery and mass production all over the world, India still believes in the domestic system of the old type, to attain the economic freedom necessary for human welfare. Even the more advanced curriculum of the public schools is quite to be content with an elementary theory of science and geography. But in real life the ' English key ' does not fit into the locks of local arts and industries, which are indispensible to success in social life. A rich and varied type of civilisation can be brought to fruition only by developing all the natural talents and inclinations of our youth so that each citizen may in his life craft seek to be faithful to his natural genius, as well as serve his own land better.

(*To be concluded*).

Among My Books.

By R. Bangaruswami.

HINDU HEAVEN by Max Wylie (Victor Gollancz 7 sh. 6 d.) is the latest sensation in the book-world. It pictures a few phases of Indian life in a manner that is at once original and astounding. Ever and anon, as we turn over the crisp leaves of the book, we hear the echoes of the seething ferment and flutter that have become part of the India of to-day.

There is very little of story or plot in *Hindu Heaven*. It simply recounts certain incidents that took place, some good conversations, some tete-a-tete talks, some animated discussions, and such like. But what amount of interest they give the reader, especially if he has some knowledge of India and her conditions! And to those who have no such knowledge, the book offers a good introduction.

The chief characters in the story are all Professors. And most of these Professors are Christian missionaries. One of them, Bruno, has a love affair with Shonti Chattopadyaya, an Oxford graduate and a Professor in the Women's College Bruno and Shonti are kindred spirits, caring little for what the world might choose to think of them. Not once but many and many a time Bruno rips open the shibboleth of hypocrisy and sham that sometimes hide the life of even a missionary. Farnsworth is another Professor, a giant in appearance, getting on excellently with his students and having some occasional flirtations with some lady or another. Dr. James and Pauling belong to the serious type. Professor Thorndyke is an Englishman in the Indian Educational Service who makes himself ridiculous by his *a concise and critical survey of English Poetry*, which is nothing but an anthology of English poems with some notes tacked on to it. Bhagwan Das, though a Professor, is a popinjay, absolutely devoid of humour and a ready butt of undergraduate ridicule. He frets and fumes and fulminates against the students who look as though they had resolved not to give him peace of mind in his waking hours:

"They no longer attend the prayer meeting. They no longer study. They have decorated their cubicles with sensual photographs of bare film stars. They have broken into my house, broken into these very rooms, in my absence, stealing my property sometimes. And when I find it in their own rooms, they lie. They pester me for leave of absence when they know they will be refused. They treat me with no respect, and beneath

this floor, in the rooms below my very home, I am known by a filthy name that is too bad to say. They sneer and lie and two of them have tried to be dishonourable to my wife. Think of it! My own wife! But that is not all. In the mail I received invitations to tea in their rooms, only to find the rooms locked when I get there, and the students lurking about the verandah cutting jokes at me this way. That is a bad thing, I am telling you, an outrageous thing. I walk by them and they never speak. Day in and day out they never speak. And when I have gone past, they cough. They cough when my wife passes. And they laugh. One of them has called me a son-of-a bitch. But I am trying, and my wife is trying, to look at this thing as our Lord and Saviour Jesus Christ would have done. What would Jesus do if every morning of His life, He should find the students taking the air from His tyres? What would Jesus do if anyone tried to seduce His own wife? What would Jesus do if he found His shoes full of mango chutney, and His little dog painted with green paint?"

The world of Professors would look widowed without students and the author has given us a singularly interesting pupil, Roshan Lal, a Brahman, whose mind cuts like razor blade the troublesome knots of any difficult question. He gives good home thrusts to his Western Professor when be begins to pick holes in the Hindu ceremonials and tries to throw contempt. He laughs at Bhagawan Das for all his real and illusory miseries and pillories him in excellent English dipped with the venom of cold irony and colder insolence before Bhagawan's own co-Professors. Roshan has all the Brahmanic genius for subtlety and argument, for adaptation and advancement. Besides, he is shy especially in feminine society, has abundant patriotism, and a propensity to do mischief, if necessary.

But it should not be thought that the book deals with nothing other than education, examinations, text-books, compositions, dismissals, students' strikes and things of that sort, though the insight given into them is really great. Especially in exposing the jobberies of text book committees, the author has much to say. But he also says many things besides. For even the doings of some of the gods in the educational 'Heavens' are moulded and influenced by things that happen outside. And so allusions, references, and descriptions are not wanting of picketings, lathi charges, demonstrations and other kinds of political disturbances. Scattered through the book are found remarks as these mostly coming from the mouth of the missionary Professors:

"It had not been a disappointment to Jack to discover that Indians were fundamentally a simple garden variety race of

human beings, but it had not surprised him much. In a week one became accustomed to their turbans, their bright laughter, their quick tears ; accumstomed to trousers supported by ruined neckties instead of belts, to shirt-tails dangling characteristically outside of those trousers, to ill-fitting shirts with neck bands and collar buttons but no collar, to students with brass earrings, police records, tattooed arms, pockmarked faces, knives, kites, flutes, amulets, love-affairs, and the scars of communal warfare." (p. 52)

"It was not India. It could not be...... She thought again of her own picture of it. It had meant a picturesque procession of rajas, embroidered rajas riding high on ceremonial elephants to worship their graven images in gold-domed temples. India was the land of the veiled lady and the sacred cow ; land of the cobra and the bird of paradise ; land of beggars, and leprosy and the funeral pyre ; land of oriental mysteries rich with jewelled arms, loud with the clang of the cymbal and the reedy sound of snake charmers' gourds ; romantic domain of the Ganges and the Taj Mahal ; land of the garish festival and the child wife ; land of the teeming millions, backward millions, caste and out-caste bogged in the slime of ignorance and the pitiless pain of vicious practice. India was alive and colourfull." (p. 63)

As one comes to the finishing pages of the book, one regrets that even the most interesting book has come to an end. There is no plot, no action to impede. The characters—one will not be far in the wrong if he calls them caricatures—simply tell and in telling unfold themselves to us. In their words they often betray, as they must, the reactions and the repercussions when one civilisation comes in contact or in collision with another. In their words, too, gleam touches of unconscious humour, slips of unsubstantial sarcasm, and slings of deep irony. I much appreciated the author's parodies of English composition by Indian students ; but my impression and my experience is that Indian undergraduates don't commit so many mistakes ; and hence my word parody.

I congratulate the author for producing such an excellently interesting and quite readable book with flimsy materials gathered perhaps from an experience in a limited sphere. But for the exception of *Tom Brown's School Days* I do not remember having read any other book in which the teachers and the taught play such a prominent part.

The book may not be a 'masterpiece'—so many books which had been dubbed 'masterpieces' have been forgotten even within a few months after their publication. But that *Hindu Heaven* would be widely read and appreciated, I am quite certain.

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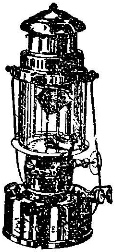

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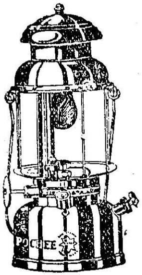

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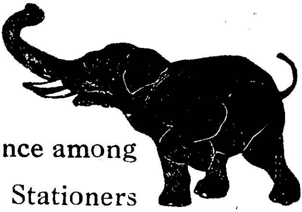

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